

Zion's Herald.

PUBLISHED BY
BOSTON WESLEYAN ASSOCIATION,
36 Bromfield Street, Boston.
A. S. WOOD, Publisher.

BRADFORD K. PEIRCE, Editor.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

PRICE \$2.50, Payable in Advance.

Specimen Copies Free.



VOL. LVI.

BOSTON, THURSDAY, DECEMBER 18, 1879.

No. 51.

Zion's Herald.

FOR ADVERTISERS
One of the best adver-
tising mediums in
NEW ENGLAND.

It has probably more than any
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ALONZO S. WOOD,

Publisher,

36 BROMFIELD ST., BOSTON.

UNCLE BILLY.

BY SAMUEL ADAMS WIGGIN.

His hair is as white as the drifted snow,
His eye is as black as the darkest jet,
Undimmed and bright in its beaming yet.

He's a simple child in his loving faith,
Believing each word that the good Book
saith;

His skin is as dark as Egyptian night,
But his soul is enfolded in spotless white.

His hands are as hard as old Pharaoh's
heart,
But they're clasped in his Saviour's, never
to part;

His feet are immense, as the slayer men
say,
But they find room enough in the good old
way.

He never was handsome, as the silly world
goes,
But if handsome were only as handsome
does.

Uncle Billy would shine like the morning
star
With the glory that streams thro' the gates
sir.

Some beautiful morn Christ will tenderly
say,
"Well done, good and faithful, from earth
come away;

Thy sorrows and labors forever are o'er,
Come, child of our Father, and rest ever-
more.

"I've seen thy sad tears, thy anguish of
heart,
I've heard thy strong cries, and we'll never-
more part;

Come home, and thy head on My bosom
shall rest,
Come, reign in the paradise sweet of the
blest.

"I will deck thy white head with a starry
crown,
A mansion in glory's forever thine own;
Thy hands shall be filled with the lilies
of grace,
And a halo of beauty illumine thy face.

"Woody heads & black skin are as pre-
cious
to Me
As the fairest of mortals that ever was free;
A slave that is washed in the blood of the
Lamb
Is a child of My Father, the mighty I Am.

"One God and one Father rules high over
all,
He made our blood both heaven and
earth;
I died on the Cross for the bond and the
free,
My arms are wide open, come, children, to
Me!"

JOHN JOHNSTON, LL. D.

BY PROF. C. S. HARRINGTON, D. D.

The death of Dr. Johnston is a marked event in the history of Methodist education, especially in the history of Wesleyan University. Through his books and his contributions to periodical literature his influence has been widely felt in the public and preparatory schools of the country, as well as in our higher institutions of learning and in educational circles generally. His scientific ability was conceded by contemporary savants everywhere, and was recognized by election to membership in the Philadelphia Academy of Natural Sciences and in the American Association for the Advancement of Science. His books on Chemistry and Natural Philosophy have been reckoned as standard texts on those subjects. His methods of experimentation, especially in the solidification of carbonic acid gas, and his discoveries of the mineralogical wealth of the region of his labors, gave him a special reputation in scientific circles.

It is his connection with Wesleyan University, however, that renders his death most notable. All the energy of his life, and all the wealth of his ability, have been bestowed for his welfare and for the benefit of his students. Every stone and brick of the old college buildings is stamped with his name, especially the old brick laboratory—like him, now decayed and dead. Every nook and corner of these beautiful college grounds is associated with his memory. The recollections of a thousand graduates and more link him inseparably with hall and chapel, lecture and recitation-room, and with the general affairs of the college in all their student life. Those of us who saw him gradually and reluctantly yielding to physical infirmities in the closing years of his college work, were saddened to see his ability to labor cease while his will and desire to work were as strong as ever; and to feel that soon the University must suffer a heavy loss. And when, three years ago, he left his old home on the hill to reside with his sons on Staten Island, there were many regrets that his familiar step and form would no more appear in the routine of college life. Once since, he has visited the scene of his life labor, but with great feebleness of body and broken powers of mind. His heart was here all the while; and when asked at the near close of his life where he was going, in reply to his remark, "I must go now," he said, "To the old house on the hill." Now that he is gone the last name of the old regime will disappear from the faculty pages of the catalogue, and the living link that bound us to the days of Fisk and

Oliver and the early history of the college, is broken.
Dr. Johnston was a graduate of Bowdoin College. His first teaching commenced immediately after his graduation, in 1832, in the Cazenovia Seminary, of which he was afterwards principal. For forty-four years his name has been on the list of instructors in Wesleyan University. His literary labor, besides his contributions to the quarterly and scientific journals, has been given to several text-books on Chemistry and Natural Philosophy, and to an elaborate "History of the Towns of Bristol and Bremen, including the ancient Pemaquid, Lincoln Co., Me." In 1850 he received the honorary degree of LL.D. from McKendree College.

THE LUCKNOW CAMP-MEETING.

BY REV. JAMES MUDGE.

My excuse for troubling the readers of the HERALD with a few notes about this meeting is that its character is unique; there is nothing in the rest of the world quite like it; and as the meeting just closed was decidedly the best of the series (nine in all) held here, I had a desire that our friends in America should become partakers of the joy which now fills our hearts.

It is not an ordinary camp-meeting. The services are all held in our beautiful and commodious church. A few tents are pitched to accommodate such visitors as cannot find lodging in the various buildings which are at our disposal. Estimated by the numbers present (not over one hundred and fifty from abroad), the meeting would have to be ranked low in the scale of such gatherings, but in point of spiritual power and influence upon the world's salvation, few could be placed so high. It collects from the whole breadth of this mighty continent of India the choice spirits that are longing for the fullness of God; and having filled them send them thus signally refreshed and endued with strength back to their important work. The people come hungering and thirsting, come with an earnest purpose that brings them from distant Calcutta on the east, seven hundred miles away, and from Kurrachee twice as far, by rail, on the extreme western border. And when they surmount such difficulties they do not intend to go back empty. Nor do they. The leader of the late meetings, Dr. Thoburn, told me there were not more than three or four of all who had come who had not been blessed in a marked degree. The common testimony heard, as the meetings drew to a close, was, "I have got what I came for;" "God has given me all I asked;" "I am perfectly satisfied." Missionaries almost overwhelmed with the surging tides of heathenism around them, pastors carrying heavy burdens for small, discouraged bands of feeble believers, pillars of Churches needing to be buttressed anew with divine power lest they give way beneath the strain upon them, will return to their posts newly furnished for every good work. The Methodist Churches at Calcutta, Allahabad and Cawnpore, which were all largely represented by strong delegations, will deeply feel the effect of this meeting; and the Lucknow Church has been greatly strengthened.

Nor is it our own denomination alone that is touched. Every year there are missionaries and ministers as well as private members from other Churches present, and they never fail to be deeply impressed. They see that God is with us of a truth, their prejudices against our modes of working are rubbed off, and their opposition to us is turned into co-operation. Furthermore, in every meeting more or less native Christians and non-Christians (men of other religions) are present, feeling the influence stirred by the glowing words, the kindling thoughts, the inspiring songs. On one of the nights last week, two of the best native preachers of Oude were forward for prayers, seeking earnestly a richer portion of God's Spirit, and they appeared to receive what they sought. All parts of the country are reached. Soldiers from the army in Cabul, who had been blessed here in other years, sent requests for prayer. So did a missionary in extreme South India who was unavoidably kept away, though longing to come. And other staunch workers in Christ in distant posts, converted here some time ago, sent affectionate remembrances. Is it not a unique meeting?

The Holy Spirit was most manifestly present from first to last, from Tuesday morning till Sunday night, sometimes in deep, quiet tides of feeling, sometimes in the more jubilant notes of open praise for glorious victories. There was a great deal of prayer and earnest preparation, both on the part of those here and those from abroad, before the meetings began. So many wholly consecrated, highly-intelligent missionaries and other devoted workers coming together gave a concentration of faith not often seen. And the management was steady and skillful. There was no jar. All was harmony, and sweetness, and light. There was no

stowed on her a like care. On Thursday, Dec. 4, we attended his funeral. College exercises were suspended in respect to his memory. Four members of the faculty were present at the services, at which addresses were made by President Foss and the writer. A further memorial service will be held in the college chapel on Sunday afternoon, Dec. 21. Far and wide over all the land where they labor, the living graduates of Wesleyan will fling the flowers of loving and respectful memory on his grave, and regret that they can no more think of him as still associated with the scenes of their college life.

THE LUCKNOW CAMP-MEETING.

BY REV. JAMES MUDGE.

The conversion of sinners was kept before us as the primary thought. Scarce a service passed without an urgent invitation to them, and the evening meetings, when the church was very crowded, were given wholly to this work. The scene on Sunday night was most glorious. After a short, simple sermon from Dr. Thoburn, one after another, all over the house, of the unsaved rose to ask for prayers and to show they had decided to serve God, until more than fifty were on their feet. They nearly all came forward for questioning, instruction and prayer, and with scarce an exception they were able to say, after a little, that they had found Christ and felt His peace in their hearts. This company included all the girls who had come over from the Cawnpore School, twenty in number, and several of the boys, together with many from Lucknow, some of upright lives, others slaves to drink and outward evil. We saw theology say, "all these over that great victory."

There were many marked spiritual transformations during the meetings, filling our hearts with exceeding great joy. Space would fail me should I attempt to particularize, or to dilate on the glowing testimonies at the love-feasts, the sweet solemnity of the Lord's Supper, the rich communion at the hall after-meetings when the throng was gone and the few tarrying ones entered into the fullness of Christ's salvation. There were soldiers' meetings, too, and children's meetings, and young men's meetings, and canvassings of the city for Jesus, which I cannot here describe.

The members of the National Camp-meeting Association of America, who are expected in India next year, were cordially invited, by a rising vote, to try and be present at our meeting in Lucknow next October. It is hoped they may arrive in time, and they will be warmly welcomed whenever they come. We were rejoiced to hear, also, that Mrs. Amanda Smith is already on her way from England to India, and will spend the coming cold season in evangelistic work among us. We are expecting much from her labors.

Methodism now has, or will have shortly, three excellent and vigorous camp-meetings in India—one at Lucknow, in the Dasehra holidays, for North India; another at Lanowli, in the Easter holidays, for Western India; and a third at Enore, in the Christmas holidays, for Southern India. These last two are due to the enterprise of Rev. W. B. Osborn, of Bombay, who was present at our Lucknow meeting this year, and effectually aided in its success. We are fully persuaded that Methodism has a very important future in India.

Lucknow, Oct. 31, 1879.

A UNIVERSITY MAN'S MISFORTUNES.

BY REV. DANIEL WISE, D. D.

A poor graduate of Oxford University, misled by certain romantic pictures of the British Colony of Queensland, in which it was painted as the true El Dorado and a "land flowing with milk and honey," bade farewell to old England, a few years since, and sailed to that distant "land of promise." His hopes were bright and golden until his feet touched the shore. Then he soon learned that he was in a country where brawn was more highly prized than brain, the skill of an ox-driver more in demand than the pen of a ready writer, and the navy more likely to make a fortune than the university graduate. He was, of course, sadly disappointed. He was utterly unskilled in all the manual arts, but being almost penniless, he was compelled to choose promptly between labor of some kind or starvation.

His will to work was superior to his ability. Nevertheless, he did what Mrs. Dombey was censured for not doing—he made an effort, hired himself to do shovel-work and failed, became servant to a photographer, sold programmes on a race-course, carried the chain for a surveyor in the "Bush," and finally became a Queensland shepherd. We propose to sketch some of his strange experiences and adventures while in this last romantic (?) calling.

The first night he spent alone in the "Bush" was one of terror. He had the charge of eight hundred sheep which wandered over the "run" at their own sweet will during the day, but were yarded at night near our shepherd's hut. This hut is commonly made of bark laid on a rough framework and sloping from the ridge-pole to the ground. In this case it was built of wood and roofed with shingles. It also had the unusual luxury of a door. It contained the shepherd's rations of tea, sugar, flour and beef, sufficient to last him a week, and the blankets in which he expected to wrap himself and to sleep in a corner of his hut.

He had been all day alone with his sheep in that seemingly boundless pasture. As night approached an uneasy, gloomy feeling oppressed him. To cheer himself he kindled a fire of logs, by the cheerful blaze of which he read awhile to pass away the time. When the blaze subsided he set himself to make a cake of flour and water, called a "damper," baked in the ashes, for his morrow's breakfast. It was his first attempt, and, of course, it failed. It came out of the ashes a crumbling lump of dry clinder.

Disgusted with his ill-fortune as a cook, he wrapped himself in his blankets and tried to sleep. But ugly thoughts and evil forebodings drove sleep from his eyelids. "I am a long way off from a white man," he said to himself. "What if I should be sick? Who would help me? What if the blacks should attack me? No one could come to my assistance." These thoughts caused his flesh to creep un-
laid, rallying himself, he said, half aloud, "Nonsense! I am well and strong. There are no blacks in this neighborhood. Why should I torment myself about what may not, probably will not, happen? Fought! I will go to sleep."

Vainly did he then try to lose himself in slumber. His imagination was too active. It drew ghastly pictures of shepherds murdered, mutilated, left to rot in lonely huts; and of savage blacks creeping stealthily through the darkness and rushing upon him with unearthly yells. He roused himself to listen, while the cold perspiration of fear streamed from every pore.

Leaning on his elbow and straining his ears, he fancied the "Bush," so silent heretofore, to be filled with mysterious noises. On all sides the grass rustled, the dry sticks crackled as beneath the tread of approaching men. He leaped to his feet, ran to the door, and looked out. The cool night-breeze fanned his fevered brow, and caused the fire he had left burning to throw up a flaring glare which made the darkness beyond appear deeper, and the tall trees out, sat before the fire and smoked his pipe. Very soon the sounds which had seemed so mysterious, sounded more natural. He called himself a fool for having indulged in fears which he now charged to a fit of indigestion.

This was a happy idea. It suggested the next morning's breakfast, and the burned "damper." "Perhaps," he thought, "a little occupation will do me good. I'll make the johnny cakes now, instead of in the morning."

A johnny cake is cooked on the fire—not, as is the "damper," in the ashes—was a thing within the range of his culinary skill to produce. Its production occupied some time, diverted his mind from imaginary terrors, and led him to feel sleepy. Wrapping himself in his blankets he lay down again, but only to be haunted with new images of danger, conjured up by the bleating of the sheep and the unearthly screams of some unknown birds. He got up and went out. The moon was rising. The outlines of objects were dimly visible. Again a long-drawn wail fell on his ear. He gazed intently in the direction from whence it came. Presently a great cream-colored or gray bird with long legs came toward the hut with a jinking, rollicking motion. It was the unnatural cry of this bird, the emu or cassowary, which had disturbed him. All else seemed quiet; so he returned to his hut and once more renewed his attempts to sleep.

Again did sleep mock him, for scarcely had he begun to woo it, before the harsh note of the cuckoo waked the echoes of the woods. Then followed another bird with its exasperating cry of "Mopoke, mopoke, poke, poke, mopoke!" To this creature responded an opossum which had established itself in a tree near the hut, "hissing and screaming like an old tom-cat in a gutter." By way of climax, a native dog in the distance set up a loud, long, dismal howl. At last our university shepherd, overcome by fatigue, fell

into a doze which was soon broken by the usual sounds which at daybreak make the Queensland "Bush" vocal. The caw, caw, caw, of a solitary old crow struck the first note of this unwelcome matutinal concert. Then a laughing jackass chuckled. A musical magpie struck in, and the sun rose to a general chorus all in full swing like a German band—an intolerable noise and very little music; at least so people are apt to think when they are awakened by it after a bad night, such as the one just described. We are glad to be able to add that this learned shepherd never had another such night during his stay in the "Bush," but almost invariably "slept as sound as a top," despite of the loneliness and of the multifarious noises of the woods.

In another paper we will relate his narrow escape from death by savages.

THE OFFICE AND MISSION OF THE HOLY SPIRIT.

BY REV. SILAS HENN.

Many sermons are preached setting forth the character and work of Christ; how few are preached setting forth the office and mission of the Holy Spirit! This is doubtless a great want in preaching generally; a want which prevents the Church from seeing her blessed privilege as she ought, and which renders her prayers and endeavors at that line weak and feeble.

The departure of the Son of God in person, in bodily presence, up to heaven, was to be soon followed by the descent of the Spirit, the Paraclete, the Intercessor, or Comforter. "It is expedient for you," said Christ to His disciples, "that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16: 7).

Since Christ, therefore, has gone back to heaven, the Holy Spirit represents Him on earth, both in the Church and in the world. The Spirit in believers is the living Christ in them. The Spirit makes known the wonders of Christ's person, reveals His will, declares His love, and holds up to view the wonders of His coming kingdom. The Spirit is our Ruler and our Teacher. He administers the benefits of the Atonement, communicates the divine life, effects the work of purification, and sustains and guides the growth of the soul in holiness. The Spirit breathes into our souls, and our life and His life are united. We pray, but praying in the Spirit, it is the Spirit who prompts and guides our petitions. We labor, but our labors done in Him we become co-workers together. We suffer, but suffering for Him, He inspires us with strength and hope and consolation. The Spirit is to us now what Christ would be to us were He with us in person. The Spirit takes His place during His absence.

It is the office of the Holy Spirit to lead believers in Christ; to lead them in seeking the truth, in communicating the truth, and in their daily walk. But right here, great caution, much inward recollection, is necessary. It is possible to err grievously on this point. To prevent your falling into error, let me say very definitely, and very emphatically, that no impressions of the Holy Spirit on the believer's mind can be contrary to reason. Some who profess to be led by the Spirit pursue a very erratic course, and evidently act very often from their own thoughts, or reflections, or from their own impulses. And on this very point there is great danger of being led astray. The mind may receive impressions through a healthy body, or through a disordered body. It may receive impressions from various influences operating around us. It may receive impressions from right views of men and things, or from wrong views of men and things. It may receive impressions from the Good Spirit, or it may receive impressions from the bad spirit. How are we to distinguish between the true and the false? How are we to know when our impressions are right? How are we to know when we are being guided by the divine Spirit? To discriminate between the Holy Spirit's suggestions and guidance, and the promptings of our own souls, is of the greatest importance; and we may regard it as certain, therefore, that as reason is heaven's gift to man, the teachings and directions of the Spirit will never be opposed to reason.

Nor will the teachings and promptings of the Spirit ever clash with the revealed will of God. Whoever thinks he is divinely led to teach anything or do anything which is contrary to the Word, is deceived. No argument is needed to show this. The Holy Spirit cannot deny Himself. He cannot suggest one thing to the minds of prophets and apostles to be handed down to us for our guidance, and another thing, quite opposite, to our own minds. Further, nothing will ever be suggested by the Holy Spirit to the human mind which is detrimental to the Lord Jesus and His atoning sacrifice. When

speaking of the Comforter, whom Christ promised to send unto His disciples from the Father, and whom He designated "the Spirit of truth," He said, "He shall testify of Me." "He shall glorify Me; for He shall receive of Mine, and shall show it unto you" (John 15: 26; 16: 14). Christ here makes a positive declaration that the Holy Ghost shall glorify Him, and this glorification was not to be a new experience; it was a taking back of the glory which He laid aside at His incarnation. Now in view of this declaration, what are we to think of those who deny the divinity of Christ and the substitutionary character of His death? It is impossible that they can be guided by the Spirit of truth. The divine Spirit cannot lead any to degrade Him whom it is His office to glorify.

Speaking of the guidance of the Holy Spirit, Dr. Daniel Steele says: "On the vital and all-important question of our relation to the law of God—whether condemned or justified, polluted or purified—He unmistakably reveals Himself in our consciousness, as distinct from the suggestions of our own minds and of the tempter. On minor questions of daily guidance in life's duties, the Spirit usually mingles, unconsciously to us, in our meditations, and originates our trains of thought in such a manner as to assure us that we are under His general guidance, but not in such a degree as to enable us to say that He is the author of our words. We deem that person on the verge of fanaticism who prefaces his utterances thus: 'The Spirit would have me say.'" And this form of fanaticism some have embraced, professing to have got above the teachings of the Bible, to have a life beyond the Bible, to need the Bible no longer as an instruction book, being instructed day by day by the direct inspiration of the Holy Ghost. They believe that God's wisdom which wrote the Bible now guides them in the place of the Bible. Beware of such an awful perversion of the doctrine of the Spirit's guidance as this. The Spirit, in His operations and teachings, will never go beyond or higher than the Holy Scriptures.

The fact that some have fallen into fanaticism on this subject has been used as an argument against the truth. This is evidence of great weakness in another direction. A man may be a fanatic who has no religious creed, as well as a man who has such a creed. If a man's religion makes him fanatical, his religion cannot be the religion of Jesus. If a man has the spirit of Christianity, and obeys the precepts of Christ instead of destroying his good sense, it will increase it. Instead of his life-course being marked with folly, it will be marked with wisdom. In judging, then, between truth and error, and between different lines of labor and usefulness, and between right and wrong in morals, never go contrary to reason and Scripture.

Much prayer for the governance of the Holy Spirit is necessary. There must be strong faith and confidence that it will be given. And there must be hearty dependence on, and full confidence in, the wisdom of that governance. The way in which the Spirit of God leads His children is a safe way. It may be one of persecution, trouble, affliction, pain, and grief; but in the end it will be found to have been the wisest and best.

But to the true minister there are no personal necessities. The kingdom of God is the only necessity. He is not worried and wearied in the search for a pulpit. It is found anywhere and everywhere where there is a soul to be saved or guided. He is possessed by a feeling whose utterance is "Woe is me if I preach not the Gospel!" He will flee that woe if it drives him into the remotest western wilds. It is not an absolute necessity that he should have a support. He does not count his life dear to himself. He could finish his life with joy, and though only with his life, the ministry which he has received of the Lord Jesus. But God never deserted one of His messengers who went forth to preach the Gospel, impelled by the one necessity. To the minister moved by the true spirit of self-sacrifice there is no dead line other than the silence of death.—Golden Rule.

Perhaps the most interesting feature of the present movement in Japan in favor of Christianity is that it is the spontaneous awakening of a great independent empire of thirty millions of partly civilized people that stand as high in the scale of intelligence as any pagan nation in the world. In the great Oriental world there is not a single race, not even excepting the Chinese, who in all the attributes of independence, mental cultivation, military power and moral vigor, approach so nearly to our Western ideas of civilization as the people of Japan. In fact, the island of Japan with its athletic, enterprising people, holds much the same relation to the Asiatic continent which the British Isles have always held to the rest of Europe. Would it not be a curious and impressive coincidence in human history if now the self-governed people of Japan should accept Christianity, as did the early Britons, and henceforward take a similar leadership in the march of civilization over a vast continent? We could almost predict, even now, that Japan is destined to become the Great Britain of the Orient.—Interior.

The Sunday School.

FOURTH QUARTERLY REVIEW.

Sunday, December 28.

BY REV. W. O. HOLWAY, U. S. M.

I. Preliminary.

The lessons for the quarter were taken from five books of the New Testament, as follows: Three from the Epistle to the Hebrews, one from the Epistle of James, one from the First Epistle of Peter, two from the First Epistle of John, and five from the Book of Revelation.

II. Analysis.

1. In Lesson I (Heb. 4:14-16; 5:1-6) we learned that Christianity, no less than Judaism, had its High Priest; not the son of Levi, but the Son of God; who has passed through the heavens into the true Holy of Holies; who was sinlessly tempted, and, retaining still His humanity, is touched with the feeling of our infirmities; who inspires His followers with confidence to approach the mercies, and find grace to help in time of need; who fulfilled in Himself all the conditions of the high-priestly office—taken from among men, and in behalf of men, to offer "gifts and sacrifices" for sins, and show compassion on "the ignorant and on them who are out of the way;" and being, also, "called of God," even as was Aaron. Jesus had not "glorified Himself to be made a High Priest," but had been selected by the Father, and declared to be "a Priest forever," not after the transient, hereditary order of Aaron, but after the unique, unbeginning, unending order of Melchizedek.

The Epistle to the Hebrews was written, A. D. 63-70. The authorship is uncertain; it has been variously ascribed to Luke, Barnabas, Paul, Clement, and Apollon.

2. In Lesson II (Heb. 9:1-12), the Temple and its ceremonies were examined, and the limitations and restrictions imposed upon the Jewish priesthood were explained. It was shown that the priests were restricted to the outer sanctuary simply because the way into the holiest was not yet opened. But Christ has now come, the true and great High Priest, officiating in a temple not made with hands. He, once for all, has entered the Holy of Holies, and secured for us eternal redemption. Nor did He make this atonement with "the blood of goats and calves," but with His own most precious blood. No longer does the awful veil divide the outer from the inner sanctuary, and forbid the approach of man to his Maker. All now may enter "by a new and living way," which Christ hath opened, and draw near to the true mercy-seat—the throne of grace in the upper and heavenly sanctuary.

3. Lesson III (Heb. 11:1-10) was occupied with the Triumphs of Faith. Faith was first defined, and then illustrated. Through it the Jewish elders obtained their honorable mention; by it "understand" the creation of the world by the word of God. It was the "unseen" in "seen" things—its "substance" in "things hoped for," and the evidence of things not seen.

4. The topic of Lesson IV (Jas. 2:14-26) was Faith and Works. St. James maintained that faith without works has no existence—it is "dead." Faith, narrowed down to itself, is a lifeless principle. There is a sense in which a man may be said to be "justified by works," inasmuch as these are necessary to show the reality and quality of his faith. Thus Abraham was "justified by works" in the offering up of Isaac, his faith reaching its consummate perfection in this act; his faith was "imputed to him for righteousness," and won for him the honorable title of "the friend of God." There was Rahab, too—a Canaanite, a woman, a harlot—who was not a notable example of "justification by works," when she entertained the messengers of Jehovah, and dismissed them "by another way?" As the body is lifeless without the spirit, so faith is dead without works.

James, surnamed "the Just," the son of Alphaeus and Mary, spoken of in Gal. 1:19, as "the Lord's brother," was Bishop of Jerusalem, and suffered martyrdom, A. D. 62, by stoning. His Epistle was written at some time between the dates A. D. 45 and 62.

5. The Perfect Pattern was studied in Lesson V (1 Pet. 2:19-25). The meek endurance of unjust and oppressive treatment in the case of Christian servants having heathen masters, was enforced by the example of Him who combined perfect innocence with perfect patience; who did no sin and refrained His tongue from guile; who, when reviled, had no reproachful return to offer, and attempted no defense; who allowed no threat to pass His lips when enduring the keenest anguish, but, rather, prayed for His murderers, and committed His vindication to Him who "judgeth righteously;" who "bore our sins in His own body on the tree," in order that, through His grace, His followers might become dead unto sin and alive unto righteousness.

St. Peter's First Epistle was written at Babylon, towards the close of the Apostle's life—between A. D. 63 and 68.

6. In Lesson VI (1 John 1:1-10) we had for our subject the Perfect Saviour. The Word of Life, who was from the beginning, whom the apostles had "seen, heard, looked upon and handled," had been manifested in order that a spiritual fellowship might be established

among His followers, and their joy perfected. God is Light. If we have fellowship with Him we cannot walk in darkness. If, then, we walk in the light—His light—a true communion of souls will result, and believing souls will be purified "from all sin" by the cleansing blood of our Lord Jesus Christ. Those who confess their sins will find God faithful to His promises, and judicially "just" in forgiving their sins and in removing every stain.

St. John's First Epistle was written (probably) at Ephesus, towards the close of the first century, and at a date subsequent to that of his Gospel.

7. The Love of the Father was the topic of Lesson VII (1 John 4:7-16). Believers were urged to love one another because love is of God, and its manifestation is a proof that they are born of God. No higher evidence of God's love to us is possible than that He should send His Son to be the propitiation for our sins. Not to love is not to know God, for "God is Love." We cannot see God with mortal eyes, but He abides in us, and "His love is perfected in us" when we love one another. Whosoever confesses, with the heart as well as the lips, that "Jesus is the Son of God," and feels in the depths of his own experience all that this confession implies, gives evidence that "God dwelleth in him, and he in God." The apostle is certain of God's love both by faith and by knowledge.

8. In Lesson VIII (Rev. 1:10-20) we were occupied with the topic of the Glorified Saviour. St. John was keeping the weekly feast of the resurrection in lonely Patmos on the Lord's Day, when his faculties were suddenly seized upon by the Spirit of prophecy, and there passed before him a series of startling visions, which he was bidden to record and send to the seven Churches of Asia. He heard, in the first place, a loud voice, and on turning to see whence the voice proceeded, beheld seven candlesticks, and One in the midst "resembling the Son of Man," but wonderfully changed and glorified. He was arrayed in the long priestly garment, with a golden girdle about the breasts; His head and hair were white, and His eyes flamed with fire; His feet glowed as with furnace heat, and His voice was "as the sound of many waters;" His right hand held a garland of seven glittering stars, and out of His mouth proceeded a sharp, two-edged sword. The seer was overcome by the sight, and smitten to the earth; but the gracious Lord supported His servant and lifted him up; and then again commissioned him to write the wonderful vision, and the disclosures yet to be made.

The Book of Revelation was written by St. John at Patmos (probably) between the years A. D. 95 and 97.

9. The Message to the Churches was the subject of Lesson IX (Rev. 3:1-13)—the Churches of Sardis and Philadelphia. The recurrent "angel," or Bishop, of the first was admonished that though he had a name to live, he was dead. He was warned to be watchful, to strengthen his dying graces, to hold fast, and repent; else the Great Head of the Church would come upon him, thenceforth, in some hour of fabled security, and visit him in judgment. The faithful few should walk with Him in white; and all that overcome should be clothed in white raiment, and their names confessed in heaven. The works of the "angel" of the Church at Philadelphia were approved. A "door" of wider usefulness was to be opened before him; and the false Jews, who had opposed him, should come and worship at his feet. In the coming hour of temptation which would try "all that dwell upon the earth," he should be kept. The overcomer shall stand as "a pillar in the temple," and on him shall be written the new, incommunicable Name.

10. In Lesson X (Rev. 5:1-14) occurred the vision of the book with seven seals, which held securely the secrets of the future, and which no creature in heaven, or earth, or Hades, was found worthy to open. But the disappointed seer was assured that the Lion of the tribe of Judah had won the right to open the book, and when he looked for this Lionlike Conqueror, lo! a Lamb, "as it had been slain," appeared in the midst of the elders before the throne. The Lamb took the book, and immediately upon taking it, the "beasts" and elders fell before Him in lowly adoration, and raised "the new song" of redeeming grace and dying love. This was followed by an antiphonal burst of praise from the myriads of angels; and the heavenly song was responded to by every creature in the whole universe, ascribing "blessing and honor, and glory and power, unto Him that sitteth upon the throne, and unto the Lamb forever."

11. The topic of Lesson XI (Rev. 21:1-27; 22:1-5) was the Heavenly City, with its foundations of Jasper, and gates of pearl, and streets of gold pure as crystal. In this City no temple appeared; the Lord God Almighty and the Lamb were the temple of it. No sun rose and set, no moon waxed and waned; God and the Lamb were the light of it. Its gates were never shut, for there was no night there. Only those were excluded who were sinful, idolatrous, false; those only were permitted to enter whose names were recorded in the Lamb's book of life. From the throne of God and of the Lamb flowed forth a river pure and crystalline, the water of life, and, lining the banks and streets, trees of life appeared, with monthly fruitage and healing leaves. No curse or blight was anywhere found in this holy City hallowed by the presence of God and the Lamb. His servants serve Him, and His name is inscribed on their foreheads.

12. The Last Words were the subject of Lesson XII (Rev. 22:10-21). The book of prophecy was not to be sealed, because the time of fulfillment was at hand. Character formed in time will be perpetuated in eternity. The Lord's coming in judgment will not be delayed, and His reward will be given to every man according to his work. The obedient are blessed and shall enjoy the

privileges of the City; but from its gates the wicked shall be excluded. All are, however, invited, and the invitation to come and take of the water of life freely was echoed by many voices. The book closed with the benediction of grace.

III. Questions.

1. To what different persons has the authorship of the Epistle to the Hebrews been ascribed?
2. Who is the great High Priest, and where is He?
3. What qualifications does He possess for this high office?
4. What is meant by being a priest after the order of Melchizedek?
5. What restrictions and limitations were laid upon the Jewish priesthood?
6. By whom, and when, and under what conditions, could the Holy of Holies be entered?
7. What was the grand defect in the Jewish apparatus of worship (Heb. 9:9)?
8. How were these imperfections remedied by the work of Christ?
9. In what sense, and why, is His sacrifice superior to those offered by the Jews?
10. Define faith.
11. How did Abel show faith? Enoch?
12. Why is it impossible to please God without faith?
13. How did Noah exhibit his faith?
14. What behavior on the part of Abraham evinced his faith?
15. Give a sketch of St. James.
16. How does his teaching differ from that of Paul, in the matter of faith and works, and why?
17. What is the difference between merely intellectual faith and heart faith? Which saves?
18. How was Abraham "justified by works?" Rahab?
19. When and where was St. Peter's First Epistle written?
20. What hardships did Christian servants endure from their heathen masters, and what kind of behavior was inculcated?
21. How was the example of Christ used?
22. Why did Jesus bear our sins, and how?
23. When and where was St. John's First Epistle written?
24. Why is Jesus called "the Word of Life?"
25. Explain the words "God is Light."
26. What promise is made to those who confess their sins (1 John 1:6)?
27. What is the New Commandment?
28. To what source is love traced?
29. How was God's love to man proved and measured?
30. What is meant by the imputation to love one another?
31. When, where, and by whom was the Book of Revelation written?
32. Describe the vision which John saw.
33. What do you learn from this of the present relations of Christ with His Church?
34. What is the meaning of the seven candlesticks, and the seven stars?
35. What admonitions were given to the "angel" of the Church at Sardis?
36. What sort of a "door" was set open for the Philadelphia Church?
37. How were these Churches contrasted?
38. In Lesson X who alone was found worthy to open the book, and why?
39. Describe the appearance of the Lamb.
40. What was "the new song," and who sang it?
41. Describe the responses which came to it, and from whom.
42. Describe the heavenly city.
43. How was the city lighted?
44. Who were admitted, and who excluded?
45. How was the City watered?
46. Describe the tree of life.
47. What effect will death have upon character?
48. How does the book end?

JOSEPH COOK'S LECTURE.

Mr. Cook's lecture on Monday, Dec. 8, was a discussion of the Catholic education question. Archbishop Williams insisted, he said, upon no noise from Father Scully. He wants a still hunt. The work is to be done quietly and opportunely. The outspoken priest, however, is rather to be preferred to the politic prelate. Not to slander the Archbishop I permit him to speak for himself, and quote his official statement in the *Pilot*. It needs only to be read with a little attention to elocution to show that the whole manifesto is an ostentatious with its head in the sand. Mr. Cook then read the official statement with appropriate emphasis. Catholics only differ as to the time and opportunity of giving force to the doctrines of the Syllabus. The sacraments may be refused by the priest, if done quietly, whenever parents fail to send their children to the parochial schools. The principles of the Syllabus are approved throughout the Catholic Church. Parochial schools must be established wherever possible, and priests can deny absolution whenever parents refuse the attendance of their children upon them. A priesthood that wishes to do in America what has been done in Spain and in Italy is as enemy to the laboring classes. Just as sure as this is accomplished, all the Roman Catholic emigrants that reach this country will go to the foot of all the working population as they have thus far when under their influence. Ninety-nine and three-fourths of the population of Italy is Catholic. In the census of 1874, of 21 millions, in round numbers, 16 millions could not read and write. This is the result of training under parochial schools. The Roman Catholic population of this country, in their own interests, ought to oppose the priestly policy of the priest. In Spain—the paradise of the priest, but the paradise also of illiteracy—of the population in 1874 of 4,600,000, 1,700,000 could not read and write. The education of the people here has been entirely in the hands of the priests. Nothing can account for the falling behind, in the progress of the nations, of Spain and Portugal, but the influence of the educational policy of the Roman Church. With great emphasis Mr. Cook protested against this Catholic propagandism against our common schools, which was re-

sponded to by a powerful amen from some one in the audience. Mr. Cook reviewed some of the Catholic school books, especially the text-books of history and reading. He made an overwhelming criticism upon Appleton's Cyclopaedia, for whitewashing, as he termed it, the Roman Catholic articles in its columns. The Romanists will increase these parochial schools, and the above text-books will give their children all the information they will have, both misleading as to history itself, and depressing and degrading in their influence. Overturning his time, he concluded, amid the enthusiastic applause of the audience, to finish the hour upon this theme. He referred to the controversies in the schools in New Haven and Cincinnati, where the Catholic will be secured by working with one of the political parties. Romanism is secretly working everywhere in this way. Now Haven, however, soon recovered from the mistake she made in yielding to the Catholic pressure, and taking the Bible and the devotions out of the school hour, or dividing with the Catholics. He would divest schools of all sectarian influences, but insist everywhere upon the Decalogue, the Lord's Prayer and the unquestioned truths of Revelation. His peroration was powerful, pointing out the subtle influences of the Roman Church, and awakening the American love for their schools and the Protestant faith.

Commercial.

BOSTON MARKET.
WHOLESALE PRICES. Dec. 18, 1879.

Flour—Superior, \$5.00 @ 5.25; extra, \$5.25 @ 5.50; Michigan, \$7.00 @ 7.20; St. Louis, \$7.20 @ 7.50; Southern Flour, \$6.00 @ 7.00.
Rye Flour—\$2.25 @ 2.50; Oat Meal—\$4.50 @ 5.00; Corn Meal—\$1.75 @ 2.00; Oats—Mixed and Yellow, \$2 @ 2.25; Rye—\$2.25 @ 2.50; Wheat—No. 1, \$1.25 @ 1.50; No. 2, \$1.00 @ 1.25; Middlings—\$1.00 @ 1.25; Shorts—\$1.00 @ 1.25; Oats—\$1.00 @ 1.25; Hay—\$1.00 @ 1.25; Straw—\$1.00 @ 1.25; Potatoes—\$1.00 @ 1.25; Apples—\$1.00 @ 1.25; Peaches—\$1.00 @ 1.25; Pears—\$1.00 @ 1.25; Plums—\$1.00 @ 1.25; Cherries—\$1.00 @ 1.25; Nuts—\$1.00 @ 1.25; Sugar—\$1.00 @ 1.25; Coffee—\$1.00 @ 1.25; Tea—\$1.00 @ 1.25; Spices—\$1.00 @ 1.25; Butter—\$1.00 @ 1.25; Eggs—\$1.00 @ 1.25; Milk—\$1.00 @ 1.25; Cream—\$1.00 @ 1.25; Cheese—\$1.00 @ 1.25; Canned Goods—\$1.00 @ 1.25; Pickles—\$1.00 @ 1.25; Sauces—\$1.00 @ 1.25; Condensed Milk—\$1.00 @ 1.25; Sterilized Milk—\$1.00 @ 1.25; Ice—\$1.00 @ 1.25; Coal—\$1.00 @ 1.25; Wood—\$1.00 @ 1.25; Lumber—\$1.00 @ 1.25; Brick—\$1.00 @ 1.25; Slate—\$1.00 @ 1.25; Tiles—\$1.00 @ 1.25; Pipes—\$1.00 @ 1.25; Fences—\$1.00 @ 1.25; Iron—\$1.00 @ 1.25; Steel—\$1.00 @ 1.25; Copper—\$1.00 @ 1.25; Lead—\$1.00 @ 1.25; Zinc—\$1.00 @ 1.25; Tin—\$1.00 @ 1.25; Brass—\$1.00 @ 1.25; Aluminum—\$1.00 @ 1.25; Nickel—\$1.00 @ 1.25; Silver—\$1.00 @ 1.25; Gold—\$1.00 @ 1.25; Platinum—\$1.00 @ 1.25; Iron—\$1.00 @ 1.25; Steel—\$1.00 @ 1.25; Copper—\$1.00 @ 1.25; Lead—\$1.00 @ 1.25; Zinc—\$1.00 @ 1.25; Tin—\$1.00 @ 1.25; Brass—\$1.00 @ 1.25; Aluminum—\$1.00 @ 1.25; Nickel—\$1.00 @ 1.25; Silver—\$1.00 @ 1.25; Gold—\$1.00 @ 1.25; Platinum—\$1.00 @ 1.25.

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Dyspepsia Four Years, Constipation and Inflammation of the Bowels Three Years, Confined to my room Two Years, So I Could Not Sleep without Morphine. One Package of Quain's Condition Pills Cured Me.

WEST LEBANON, ME., Feb. 22, 1875.
AMERICAN MEDICINE CO.—I have been sick for four years with dyspepsia, and for the past three years, Constipation and Inflammation of the Bowels. I have suffered all that I could endure and live. I have been confined to my room for two years, and could not sleep nights without the use of morphine. I have been given up by physicians as not curable. I have taken one package of DR. QUAIN'S MAGIC CONDITION PILLS, and they have done me more good than all the doctors I have had. I sleep well, I eat well and feel like a new man. I have suffered all that I could endure and live. I have been confined to my room for two years, and could not sleep nights without the use of morphine. I have been given up by physicians as not curable. I have taken one package of DR. QUAIN'S MAGIC CONDITION PILLS, and they have done me more good than all the doctors I have had. I sleep well, I eat well and feel like a new man. I have suffered all that I could endure and live. I have been confined to my room for two years, and could not sleep nights without the use of morphine. I have been given up by physicians as not curable. I have taken one package of DR. QUAIN'S MAGIC CONDITION PILLS, and they have done me more good than all the doctors I have had. I sleep well, I eat well and feel like a new man.

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1824. THE 1880. Springfield Republican.

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Established—Weekly in 1824, Daily in 1844. Sunday in 1875—By Samuel Bowles.

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[Entered at the Post-office, Boston, Mass., as second class matter.]

ZION'S HERALD.

THURSDAY, DECEMBER 18, 1879.

We have not alluded in our editorial columns to the remarkable capital trial now going on in New Haven, Conn., of Rev. Mr. Hayden. We do not believe in a trial by newspaper, and while the proprieties of a solemn judicial examination are preserved, the press may properly present only the testimony, give the pleas, the rulings and the summing up of the judge, and await the decision of the jury. But this trial has been a remarkable one from the beginning. It has taken on more of the appearance of a persecution than a prosecution. The attorney for the State has seemed to be more anxious to exhibit himself and his professional skill than to secure justice. From time to time the public has been served with what the reporter ingeniously terms "brilliant dramatic effects." The climax of these singular endeavors was reached last week while Mrs. Hayden, the deeply afflicted but devoted wife, was upon the stand. After apparently seeking to cover his startling denunciation by a series of bewildering questions, this Mr. Waller, who, it is intimated, is hoping to secure from the trial political preferment, harrowing the feelings of the loving woman by referring to Mr. Hayden as her beloved husband for eight or nine years, and the father of her three children, and to the fact that she was convinced of his innocence, and that a conviction would expose him to ignominious punishment, astonished the witness with the amazing question, "Under these circumstances would you not, under oath as you are, make a misstatement in order to save him from punishment?" The poor wife, of course, in her astonishment, could not speak, but "burst into tears," and the spectators very freely wept with her. Our remarkable attorney was equal to the occasion; so he followed his question with an oration, affirming, in sonorous sentences, that it was no insult to a loving wife to intimate that she would perjure herself; that she ought to do it, and that, if his wife would not do this, "he could not love her one half as well as he did now!" The court, of course, sustained the opposing counsel in his protestations against such an insulting question, and the distressed woman was relieved from the abusive process of moral torture to force such testimony as he desired from her lips. We know not how this sad case will turn, but are sure of this, that justice requires no such "brilliant dramatic" effects as these to discover the perpetrator of wrong and secure an adequate retribution for it.

The city of Cincinnati has been greatly excited over one form of the Sabbath question. As a large portion of its population is German, the Sunday laws have not been heretofore vigorously executed. Beer saloons and theatres have been in full blast from Saturday night to Monday morning. Of late the Christian population of the city has been stirred by revelations of these carousals, and has insisted upon the execution of the municipal law. The police has therefore lately made an invasion upon these scenes of vice and debauchery, revealing depths of iniquity hardly dreamed of by the virtuous part of the community. The *Boston Herald* wonders, in view of these disclosures, why, on Sunday evening, the most immoral and demoralizing plays are placed upon the stage; and thinks the opening of first-class theatres on Sunday would occasion the emptying of these low and debauching play-houses. Oh, no; that would not be the result. It would probably gather another class of the population into the theatres, but it would not recall the festering masses from their satanic resorts. The plays of the low saloons are just the measure of their tastes. The managers know their audiences and cater to their demands. Those who drink hogheads of beer and lighting liquors have only an appetite for what is highly flavored with lust. The first-class theatre would simply prepare the way for the lowest, and rapidly educate the people down instead of up. It is not the Sunday theatre, nor even the week-day theatre, that has made New England what she has been up to the present time—a home and school for the Christian virtues; but it has been the sanctified Sabbath, the public school, and the intelligent and wholesome lessons of her pulpits.

The son of a wealthy moderate drinker, having fallen into intemperate habits, was one day, while in a drunken condition, run over by a passing carriage. He was carried to his paternal home and placed on a sofa. His gray-haired father bent broken-hearted over his bruised and broken form, exclaiming, "O my son, my son, where did you learn to be a drunkard?" The young man, sobbed by his injuries, replied, "At your side-board, father." This was a terrible rebuke. But its truthfulness gave it point. The father's so-called moderation had led the son to use the drinks which had given birth to the fatal passion that had made him a physical and moral wreck. This fact is suggestive. It forces upon the reflective parent the grave question, "Is my example sowing seeds of intemperance, worldliness, dishonesty, falsehood, or of any vice whatever, in the hearts of my children?" In this age of conformity to the world, it is to be feared that there is too much ground for saying, with the old Hebrew proverb: "The fathers have eaten a sour grape, and the children's teeth are set on edge."

The prayers which we often look upon as unanswered supplications, may, nevertheless, have been faithfully answered by our covenant-keeping Lord. Why, then, do we not see our Lord's gifts? For the reason that, instead of giving us the precise object of our desires, our loving and wise Master has given us what we most needed—the thing that was better for us than what we desired. Hence, in looking for the thing we have asked for, we should seek them, not in the form our wishes gave them, but in those experiences of our inner or outer lives by which we have been lifted nearer to God. They are His answers to our prayers.

CHRISTIANITY IN THE SCHOOLS.

There were some intelligent observers that saw clearly in the beginning what would be the outcome of yielding to the clamor of the Roman Catholics in reference to the use of the Bible and the offering of prayer in the public schools. It was very soon evident to all that the end desired was not gained when, in certain instances, religious services were interdicted by school committees. Nothing but the positive inculcation of Roman Catholic tenets would suffice; otherwise, in their estimation, the schools were godless and the nurseries of infidelity. The Catholic breviary must be used, the catechism taught, and the Holy Virgin worshiped.

We do not blame Roman Catholics for insisting upon the early religious instruction of the young, and for asserting the pre-eminent importance of this, as the soul is infinitely more valuable than the body, and eternity than time. We do not even find fault with their earnest wish to have their children cleave to the Church of their fathers and to have them, from the first, trained to love their denominational home. We are not astonished, if they really believe that their spiritual well-being is periled by their attendance upon the public school, that they should desire the establishment of Catholic schools where the children can be taught under their chosen religious auspices.

What we do protest against, in the name of a common Christianity, is the light of the one and only volume of inspired Revelation, in the spirit of the Gospel of the Son of God received by Roman Catholics as well as Protestants, is the assumption of any prelate or priest to forbid the comforts of religious ordinances and the consolations of our common schools. We wish to lift our voices of sympathy loud enough to be heard by intelligent Roman Catholic believers whose spirits revolt from such audacious and unchristian bigotry, and begin to question the foundation of such an arrogant assumption of ecclesiastical authority. We wish to call their attention to the older than the Catholic Church—whoso creed, covenant, catechism and breviary are to be found in the New Testament, in whose discipline no such requisitions, or even the spirit of them, are to be found. We wish, also, in this hour when the question has been opened by the Catholic Church itself, to call the attention of such persons to the character of the schools heretofore everywhere established by the Roman Catholic Church and their influence upon the social position, and the intellectual and moral character of the population. Where this Church has had the whole opportunity in its hands, as in Italy, Spain and in Mexico, for ages; where she has been without competitor and been permitted to mould according to her pleasure, with ample means, the minds of the rising generations, what has been the universal result? Why are all the peoples of these nations, naturally vivacious and capable, ignorant, superstitious and impoverished? But does this lack of wholesome learning and this parrot familiarity with the catechism secure the infinitely more valuable religious character, for which the Catholic priests are so ready to surrender secular learning? We know we have no common ground here. The Romanists believe in a sacramental religion. Their salvation turns upon no necessary change of heart and life, but the outward offering of a mass, upon a formal confession and submission to penance; the priestly absolution remitting the penalty for sin, except in so far as the soul may hereafter be re-purged by purgatorial fires. But looking upon the population of these countries enjoying only Roman Catholic instruction,

are the people more moral and virtuous? Intellectual Catholics cannot avoid comparing the condition of the countries from whence they or their fathers have emigrated without marking the amazing difference every way in the social and moral condition of the people? Why has emigration tended to this land? Why does it linger in the portions of it where the public school is most efficient? Why is it that some Irishmen rise to position in social life and in the government and others continue in the ranks of low-paid and hard-working men? These questions must force themselves upon the consideration of thoughtful Catholic laymen.

But we have a word to say about our American schools. We have been too ready to listen to the clamor of some Catholics, a few noisy infidels, about as many philosophical secularists, and more weak-jointed liberals who have cried out against the use of the Bible and devotional services in the public schools. The majority, who should decide the question, have been too ready to yield to this cheaply-manufactured public sentiment. We hope a decided reaction is about to be witnessed on this question. The State has more at stake in the morals of its citizens than in their intelligence. The Catholics are right in principle but woefully misguided in practice. The State cannot leave the education of one side—and that the most important—of the character of its future citizens to the Church or to parents. Tens of thousands of parents and children never attend church, and in tens of thousands of homes there is no moral or religious instruction. It is as much the duty of the State to prevent by all lawful measures crime, vice and pauperism, as to punish the one and bear the burden of the others. If she ought to build reformatories and industrial schools for perished children, why should she not instruct the boys and girls in the weekly schools, so as to keep them out of her houses of refuge? Who would think of a reformatory without a Bible and moral instruction? Do the boys and girls in these institutions need such instruction any more than the boys and girls in our public schools? The old masters used to be impressive and emphatic in the inculcation of Christian ethics. Their discipline, perhaps, was too heroic; but their opening devotions were often very impressive and subduing. We well recollect, in the Springfield (Mass.) High School, the morning after the late Simon Howard Cathoon—in succeeding years the devoted Christian missionary in Mount Lebanon—had consecrated his life and talents to his Master, and the good of his fellow men, when he laid aside the prayer-book he had been accustomed to use, and offered a sincere and manly prayer for himself and his school. The institution had been for some time previously in a state of disorder and almost open rebellion; but this introduction of a spiritual element into its discipline subdued the hearts of these stormy lads and awakened a higher ambition and a fresh intellectual order. It is only necessary for the Christian portion of the community to insist upon adequate moral instruction in the schools and to demand that the divine benediction should be sought upon its discipline, and reverence for conscience, for duty, and for God be nurtured by wise and constant instruction in young and susceptible minds, and it can be done without the development of any offensive sectarianism.

ITALIAN MATTERS.

In the midst of the general turmoil and bubble of Europe, a few over-zealous patriots in Italy are trying to involve her in trouble with her quondam enemy—the Empire of Austria. Indeed, the party of "Italy Unredeemed" indulges in a very large mouthful in a recent issue of its journalistic organ in making a formal declaration of war against Austria. And with that sentiment the uneasy patriot, Garibaldi, is in accord, though from words to deeds in Italy there is often a very long distance. He therefore advises Italy to remain quiet, because nothing else is now to be done but to be on the *qui vive* for a chance to draw the sword the moment it can reach blood.

Now the immediate cause of this little popular ferment is the new alliance between Austria and Germany, which so much strengthens both nations that their enemies have but little hope of penetrating between the joints of their armor. But the Italian government seems to think it about time to let this time-honored struggle between the Guelphs and the Ghibellines subside, in which the great mass of Italians coincide. The Italian element decidedly triumphed over the Germanic oppressor when Victor Emmanuel regained Lombardy, and Francis Joseph of Austria withdrew from Venice. It was the German alliance in one war, and the German in the other, that restored all of Italy to herself that was worth having; and it is now foolish to keep up an uneasy excitement about the semi-Italian city on Austrian soil and the half-German district of Trentino in the Tyrol, neither of which can be gotten without an uproar that might set all Europe in flames, and in which strife the game would verily not be worth the candle.

Italy may indeed feel grateful to the court of Vienna for having so philosophically accepted the fall of the temporal power—a fact that could easily have been a basis of intervention; and for doing, indeed, more than this, in sending a distinguished representative to the obsequies of Victor Emmanuel and the advent of King Humbert—an act which was so distasteful to Pius the Ninth that he refused an audience to the Austrian arch-duke who was the

commissioner to bear these testimonials of good-will to the Italy of to-day.

The very fact that Austria is now turning all her attention towards Bosnia and the valley of the Danube, shows that her ambitions have left Italy, and are looking to triumphs in the Orient. This is of itself an indisputable proof of the peaceful intentions of Austria towards Italy, which it would be unwise to disturb in a State that has so much to do at home as has all the Italian Peninsula. The land of Cavour seems indeed to have been favored by Providence in enjoying the advantages of the contingencies that gave her the great fortunes so little hoped for, and the political success so incomparable in presence of the small outlay of blood and treasure. In presence of her great good fortune in being able to throw off the great burden of both France and Austria, all political agitations should cease before the national good sense that could in any way embroil her with other nations.

Italy now acquires her strength from the rivalry between France and Germany, and the alliance between Germany and Austria. She is quiet and unmolested, because all parties covet her friendship and desire her success, and she may easily weigh heavily in diplomatic combinations when her influence would turn the scale as an arbiter of the future. The day that her present fortunate balance ceases she might easily again fall into a state of servitude either to Berlin or Paris. It was a proud day for Italy when the German crown-prince, on the balcony of the Quirinal in the presence of the people, embraced the son and heir of the present king of Italy with the implied promise that henceforth the great quarrel should cease between Italy and the Holy German Empire. Now this truce is a great necessity to Italy, and an important factor in the prosperity of her future. She can best pay her debts by now being an impartial witness of the powers that are all friendly to her, and standing ready to be an arbiter between them in case of rupture.

Italy, indeed, can now best make amends to the world for the political and ecclesiastical bondage that she so long held over it by endeavoring to make Rome indeed the eternal and immortal city of the future in not only insisting on peace herself, but in assisting to insure peace among her neighbors by favoring the general disarmament of nations. All European nationalities of a higher grade are borne down by the insufferable burden of standing armies that are eating up the substance of the people. These millions and millions of armed men cannot thus remain a great while longer; a true, a peace, or wide-spread ruin must be near at hand. What a glorious chance for Italy to profit by her exceptional position of having no special enemies, to step in among these mighty hosts and bid them turn their spears into pruning-hooks!

Germany insists on it that she wants no more war of conquest or aggression; the Austro-German alliance is put forth as a great peace measure, and the French Republic declares its very existence to be a guarantee of peace towards Germany. But the world is loth to believe the words of these interested parties. Italy is the only government that can speak frankly and amicably without mental reservation, because all that she has or should have to hope for is the development of liberty and prosperity within her own borders. How foolish, therefore, that she should raise a war-cry for a couple of unimportant territories, isolated from her geographically, and of no possible importance to her politically! And this, we are glad to know, is the view of her king and her most sensible and solid statesman. Their desire is peace, and it is their intention to quell with a strong hand the thoughtless uprisings of these crazy-brained patriots.

Editorial Items.

Wednesday of last week brought around the always pleasant annual meeting of the Wesleyan Association. A good representation of the body was present. One honored member was away at his post, as representative of his State in Congress; illness and business detained away a few others. Charles Woodbury, esq., closed his term as president with the evening exercises, and had the pleasure of knowing that the past year had been one of the most prosperous since the Association entered upon its great enterprise of building the Wesleyan Block. Although rents have not yet recovered from the effect of the depression in business, the treasurer has been enabled to carry a very handsome balance to the reduction of the debt. The report of the Agent of ZION'S HERALD showed a larger increase of subscribers since July than for the same period last year, and a larger income for the whole year, enabling him, also, to make a good contribution to the sinking fund of the building.

Visiting brethren from all the patronizing Conferences—Dr. L. R. Thayer from the New England, Dr. J. Pike from New Hampshire, Rev. H. D. Robinson from the Providence, Rev. D. E. Miller from Vermont, Rev. C. J. Clark from Maine, and Rev. C. A. Plummer from East Maine—were present on the occasion. The whole business of the year was opened up before these brethren, and their questions were sought for and answered, that they might have a clear idea of the financial plans and modes of the Association, and the work, present and prospective, which they are accomplishing, at much personal sacrifice, for the benefit of the Methodist Church in New England. As is usually the case, the brethren expressed both their surprise and pleasure at the magnitude and promise of the undertaking; and intimated that they should return to their Conferences with new conceptions of the character and importance of the trusts held by the Association, and with a purpose to awaken, as far as possible, new interest in the circulation of ZION'S HERALD, both for the good this will accomplish, and for the grand ultimate results that are to be secured. The weariness of listening to reports, discussions

and the election of officers, was very soon dispelled as the company gathered around the ample board spread in Wesleyan Hall. It is to be hoped that a good digestion waited upon the excellent appetites that were exhibited. With nothing stronger than coffee, or more exciting than black tea, the visiting brethren found themselves in fine condition for the forensic exercise that followed. We never heard, on such an occasion, more sensible or grateful addresses. There was but one report from all portions of the broad field as to the regard in which the Church paper of New England is held. The diminishing of its subscription price had been practically appreciated. While the brethren were anxious to make the terms as low as possible, in order to secure its widest distribution, they all objected to any depreciation of its quality, and preferred to have it as it is, at its present price, than to obtain lower terms at the expense of its literary ability. They were well convinced that it was among the cheapest of the large religious papers of the land, with which it ranks. With mutual congratulations, after a remarkably agreeable evening, the company separated, with the best wishes and strongest hopes for the success of ZION'S HERALD and the business enterprise of the Association.

The officers chosen for the coming year were:—
President—CHARLES W. PEIRCE.
Vice President—FRANKLIN HAND.
Secretary—JOHN G. CARY.
Treasurer—JAMES P. MAGEE.
Auditor—ANNIE I. BENTON.
Directors—PLINY NICKERSON, EDWARD F. PORTER, EDWARD H. DUNN and CHARLES WOODBURY.

While the utterances of the papal clergy in council relating to common schools are toned down, and Jesuitical efforts are made to conceal the fact beneath the velvet veil, it is well in considering the question, "What is the demand of Romanism?" to have reference to the Catholic statement that is the function of the State. "The rule of allowing only our supposed common Christianity to be taught in schools does not solve the difficulty, or secure to the Catholic his freedom of conscience." "The exclusion of the Bible would not help the matter. This would only make the schools purely secular, which were worse than making them purely Protestant; for as it regards the State, society, morality, all the interests of this world, Protestantism we hold to be far better than no religion." "Religious liberty consists in the unrestrained freedom and independence of the Church to teach and govern all men and nations, princes and peoples, rulers and ruled, in all things enjoined by the theological law of man's existence." Again: "Before God no man has a right to be of any religion but the Catholic, the only true religion, the only religion which men can be raised to union with God in the beatific vision."

Joseph Cook's triumph on Monday, Dec. 8, oratorically considered, was something phenomenal. The weather was most unpleasant—one of those dreary, drizzly, nasty days so common, at this season of the year, in Boston. The lecture, in consequence of the Old South being temporarily occupied with its fair, was delivered in an out-of-the-way place—the Somerset St. Baptist Church. Yet that great church was completely filled, as usual, with the cultured and quality of Boston and vicinity. Mr. Cook's theme was "Romanism and the Public School." As he proceeded to unfold the policy of the Romish Church in regard to this matter—showing that that Church now feels itself sufficiently well entrenched upon this soil, both as to wealth and numbers, to initiate aggressive measures all along the line, looking towards the manipulation of the education of its own children, and, if possible, the subversion of the American public school system, and so, by keeping its population in the same condition of illiteracy in which the Roman Catholic populations of Italy and Spain are kept, maintain its own absolute supremacy over them—the approval, on the part of the speaker's distinguished auditory was made most unmistakably and emphatically manifest. Indeed, as the orator proceeded, each of his striking points was greeted with an increasingly enthusiastic applause. As he reached his intended peroration the applause was so long continued—set off, meanwhile, by certain ringing, stentorian Methodist "Amen's" (were any ever before heard in that venerable temple)—that Mr. Cook, having already been insensibly borne along until he had consumed far more than the time usually allotted to his "Fidelity," concluded to devote the remainder of the hour to the same theme. His finale, where especially he invoked the patriotism of the land, and also Almighty Power, to stay the progress of the Jesuitical machinery, that, manipulated by the hand on the Tiber, was already in motion, and intended utterly to obscure our skies, as it had long since the fairer skies of Italy and Spain, with the hopeless darkness of a dense poplar ignorance that is eternally enshrouding the Roman Catholic myriads of this country to be "hewers of wood and drawers of water," was, as a specimen of eloquence, most masterful, and was the signal for another uproarious demonstration of approval.

To say nothing of the evidence afforded by such an effort as this of the unsurpassed eloquence of the lecturer, as also of his great versatility of talent and vast resources and mental force, such a discourse as this, uttered where it was to the audience it was, and receiving, as it did, the emphasis and cordial approval of that auditory, is, surely, not less than the notable utterances of Dr. Bartol, a sign of the times. The Catholic Church is awaking to a realization of the fact that there is something still vital in Protestantism, particularly here under the shadow of Bunker Hill; that it cannot, as yet, with impunity, trespass, much less trample, on what is esteemed essential to the life of our free institutions; that hence the late disclosure of its secret purpose to make war upon our public school system was premature; and that, meanwhile, the matter of its final supremacy in the United States, as in Italy, Spain and Mexico, is rendered more problematical, or is at least put much further away than it had hitherto fondly anticipated.

Lee & Shepard have chosen as the subject of a small quarto holiday volume, this year, *The Yagobson*, by J. T. Trowbridge, with illustrations by P. O. C. Darley. The poem is a favorite one with platform readers, commencing,—
"We are two travelers, Roger and I,"
It is full of pathos. The artist has caught the idea of the author, and his pictures read, and are visible, and are to be seen. The book is a beautiful one, and

it is tastefully published. In a smaller quarto to the same publishers issue a very lively volume containing "Some Practical Hints on Wood-Engraving," by W. J. Linton. The author has a fight on hand with the critics, and he seizes the opportunity of his little volume to repeat his sharp blows upon their heads. Intermingled with his defense of his own opinions are many interesting suggestions and valuable criticisms; the illustrations add much to the attractiveness of the work. The same firm publish a substantial, but no less interesting book for a gift of esteem, entitled "Campaign in the Caribbean: The Adventures of a Naturalist in the Lesser Antilles," by Frederick Ober. This stout volume of 386 pages contains the observations of a naturalist among the islands between the two continents of North and South America and lying between Porto Rico and Trinidad. The writer went out under the auspices of the Smithsonian Institution to gather specimens in natural history. The field is a new one for tourists; the explorer is an expert with a ready pen, and the result is a volume of peculiar interest. Price \$2.

The last volume of the No Name Series, published by Roberts Brothers, stands quite by itself among its peers. Its name is singular enough, and is very expressive after the book is read—His Majesty's Myself. It is a well-written story of modern college and professional life, full of humor, with remarkably vigorous colloquies and lively incidents, keeping the attention awake until the end. But it is more than this. It is an elaborate and remarkable study of a fresh character—a very successful minister of the times. Sometimes it seems so much like a relation of actual facts that the book takes on somewhat the form of a biography of a well-known clergyman, rather than the work of fiction. It pictures the genesis, the progress, the sensations and the exposure, of a young theologian, over-learned in early and after life of the fields and his horse; of marked physical development, not lacking in intellect but in application; full of ambition, worldly wisdom and self-conceit; gaining finally a city congregation; becoming the fashion of the hour, running a rapid career and—running out. It is a volume our young students in theology will do well to read. The other characters, especially the wife of the sensational pastor, are well drawn. The picture of college life is graphic, and the whole volume exhibits rare power of character-drawing and of insight into the causes of the varied phases of human life. It is too strong a book to be the maiden effort, as some have guessed, of a new writer. It shows marks of an experienced hand, and of conscious power. It is a book to search motives and probe the conscience, and so it has a high and important mission.

Among the really valuable as well as beautiful holiday gifts, none are better appreciated or preserve their interest longer than books. D. Appleton & Co. have a rich list of handsomely-published volumes, with contents well worthy of their beautiful setting. Among these is the elegant quarto volume of 206 pages entitled the "Homes of America." It is edited by Mrs. Martha J. Lamb, the accomplished authoress of the popular history of New York city, now going through the press. This elegant volume, printed in large type, on thick paper, with over one hundred illustrations, gives an interesting description of the residences of many of the leading men of the land, from the colonial period down to the present time, distributed over all portions of the country. The frontispiece is the President's house, Washington, of whose accommodations so many of our patriotic citizens are anxious to have a personal trial. The old New England homes of the anti-Revolutionary days are well represented and described. A number of these are in our neighborhood. The work deals with the elegant palaces of wealth of modern times; but heads rest no easier in them, and hearts beat no more with exquisite enjoyment within their elegant halls. The book is every way attractive and will be a favorite gift of affection. A smaller work, but even of more delicate mechanical execution, is "Landscape in American Poetry," by Lucy Larcom, with illustrations from drawings by J. Appleton Brown. Everything is in keeping in this attractive volume—the thick caledered paper, the elegant type, the rare illustrations and the tasteful letter-press. It is prepared by one who is abundantly able to appreciate the poetry of nature, and its interpretation either in song or picture. Sentences from our best-known, and also less-known, writers have been chosen for illustration on that description. The book will be a welcome gift to receive, and a permanent benediction upon the book table for occasional reading.

We were pained last week to read the announcement of the very sudden death of a highly-respected friend, Dr. E. C. Winsor. He had been some days in this vicinity, superintending an elaborate work upon Prison Discipline, giving the results of his long and wide experience in this country and Europe as a student in this branch of social science. He was a Presbyterian clergyman, a successful teacher, the author of a number of valuable works, such as his Commentaries on the Laws of the Ancient Hebrews, etc. In 1862 he became the Secretary of the New York Prison Discipline Society, and his able reports attracted much attention. He finally organized a national society, and arranged a succession of Prison Congresses; the first meeting in Cincinnati and presided over by President (then Governor) Hayes. The succeeding sessions, of which the Doctor was the inspiring spirit, were held in various portions of this country, in Great Britain, and on the continent of Europe. He has written largely on these themes, and has been esteemed an authority upon such subjects. His age and feebleness warned him that his work was nearly finished. The book now going through the press was to be the gathering up of his valuable experiences and observations, and will be looked for with much expectation by all interested in this important subject. His death was by apoplexy. He leaves a wife and several children.

It was only yesterday comparatively that the Ladies' Missionary Societies were formed, as an experiment upon which many looked doubtfully. But now, not one, but several of these societies are in the midst of wide and successful activities, and all doubts are changed into dogmatics. At this early hour they have a history. There are continued inquiries by missionary speakers in reference to the origin and the early incidents connected with the growth of these societies. An answer to such queries has been very carefully and successfully performed by Mrs. L. H. Daggett, and made into an attractive volume. The accounts of the various societies of different denominations, and different branches of the same denomination, have been prepared by representatives of the various societies, they understanding that the reports were to be published; so that the recitals are authentic and reliable. It will be a surprise to many to see the number of these societies already

in the field, and a greater surprise to read of the remarkable success which has attended woman's work. The book makes a handsome small quarto of nearly one hundred and fifty pages. It is entitled, "Historical Sketches of Woman's Missionary Societies." A very graceful introduction to the volume has been written by Miss Isabel Hart. This valuable manual can be had of the officers of the W. F. M. Society for 50 cents in cloth and 75 in muslin. It should be widely circulated.

Our agents at New York have made excellent provision for holiday mementos for the little fellows and their sisters. They publish a remarkably handsome series of ten quarto volumes, with illuminated covers, in a box. The series is entitled the Blossom Books. The volumes are printed in large type and profusely illustrated. The enterpriser is diversified with story, ballad, and pleasant information. It will be the delight and profit of the little household group for the coming year. A very beautiful and more elaborately-prepared volume for the young, is the *Light for Little Ones*, compiled by Martha Van Marter. It is edited with much taste and appreciation of what will interest young children. The contents are varied with short stories, songs, etc. The illustrations are abundant, and the paper and printing are of the best and pleasant information. They also issue three very tasteful little volumes, entitled *Men of Iron*, *Three Great Pottery*, and the *Prussian Vase*, in one; *Popular Delusions*, the *Mississippi Scheme* and *Other Stories*, in another; and *Strange Stories about Strange People*, in the third; 40 cents each. They issue, at the same time, an excellent tale for the young people of older growth, bearing the title of *Linwood*, and written by Julia K. Bloomfield.

We have heretofore announced the preparation of a life of the late Dr. Jewett, by Rev. William M. Thayer. The work is now completed and is neatly published by Mr. James H. Earle, of Boston. It makes a stout octavo of 404 pages, and is sold for \$1.50 in cloth, and \$2 half bound in morocco. A very expressive face of the bright, honest, intelligent and outspoken physician and temperance lecturer graces the volume, with a picture of his birth-place. Dr. Jewett has left no peer in the field to which he was divinely called. His addresses were not dramatic performances, but were crowded with thought, were full of instruction, and always enlivened with the rarest wit and humor. His life was full of incidents. It is a thousand pities that he did not keep a diary, or that more of his letters could not have been secured. The writer has availed himself to the utmost of his materials, and has made a peculiarly interesting and profitable volume. It will be welcomed by his thousands of friends all over the land, and after reading it they will wish for more—more of the sharp, ringing sentences, arguments in a few words, which were constantly falling from his gracious lips. We heartily commend the volume to our readers.

For four or five years past the proprietors of the *Atlantic* have issued for their subscribers a life-size lithograph of some one of the leading New England poets. Longfellow, Bryant, Whittier and Lowell have already appeared, and the stock is not exhausted. This year, by a happy coincidence, or by an exhibiting of good taste, the portrait of the Autocrat of the Breakfast Table, just as Dr. Holmes crosses his memorial line, is sent out to the subscribers of the periodical which owed so much, especially in its early years, to his graceful pen. The portrait is excellent. It is a happy coincidence, for it is a portrait of the poet, and not of the poet, smiling, untroubled face. It is the final picture, and will stand for all the future as the "counterfeit presentment" of the vigorous and vivacious Doctor. It is issued only to subscribers, and to them for the small price of one dollar.

We can only lament the gradual letting down of the sacred traditions of the Lord's day. The *New York Tribune* has recently, heretofore, refused to publish a Sunday edition of that paper; but now it yields to the secular tide of the hour. It is little comfort that it will be a well-edited paper, divested of many of the objectionable features of other Sunday issues. This will make it all the greater temptation to weak consciences. We can only pray for the divine Breath to breathe upon the valley of dry bones that spiritual life may once more spring up among us. Blessed be they, in these hours of worldly supremacy, that sanctify the Lord and His day in their hearts, and preserve the susceptibility and authority of conscience!

The last issue of the *Sunday School Times* is a remarkable sheet. It doubles its pages, making thirty-two, and also gathers into its ample columns contributions from some of the leading Biblical scholars of this country, Great Britain, and the European continent, such as Bishop Elliott, Dean Stanley, Canon Rawlinson, Miss Yonge, Prof. Godel, of Switzerland, Philip Schaff, Barnes Sears, Dr. Crosby, Dr. Phelps, etc., etc. This is what we call enterprise of the best kind. The paper ought to be filed for preservation. Success to its magnetic editor, Chaplain Threlkell! And success to the vigorous staff also!

D. L.throp & Co. issue a second series this year of their popular work entitled "Poet's Homes; Pen and Pencil Sketches of American Poets and their Homes," by Arthur Gilman and others. The present volume—a small but stout quarto—has very well-written descriptions and fine pictorial illustrations of the residences and localities of Holmes, Whitman, Miller, Miss Phelps, Bryant, Nora Perry, Emerson, Hayne, O'Reilly, and D. L. F. Smith. Like its predecessor, it is a very entertaining volume, opening a door into the life of the men and women of whom we like to know everything, and we, especially to look upon them when at their tasks, and where they find their inspirations.

The report of the School Committee of Boston, of which William C. Collar is chairman, and J. D. Fallon and Brooks Adams his associates, is an able and suggestive document. It carefully reviews all the changes that have been made in the last year in the school system of the city, and those that are still proposed. The great object aimed at seems to be a simplifying of the modes, diminishing the number of studies taught, securing thoroughness, economy and efficiency in every department. Little is said in a tone of adulation; but the very fact that the public schools of the city are submitted to so searching a criticism is one of the best evidences that they are doing excellent work, and will be made to accomplish for our children the highest possible results. The schools of Boston are still her pride.

The sympathies of all our people have been called forth by the death of Mrs. Sarah A. Scott, wife of our senior bishop. She was seventy-four years of age—a ripe in years

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The Family.

SABBATH-SCHOOL CONCERT EXERCISE.

ARRANGED BY MRS. E. H. THOMPSON.

CHRIST OUR PERFECT EXAMPLE.

[On the wall back of the pulpit hang a picture of the Saviour; just below it the motto, "Christ our Perfect Example." Place on the platform a small evergreen tree. Have printed on separate pieces of white paste-board words designating the attributes of Christ. These are to be hung on the tree by two young girls.]

Voluntary by choir.
Prayer.
Scripture reading by the minister:
Matt. 1: 1-12. Luke 2: 40-52.
Music: Methodist Hymnal, Hymn 184. Sung by choir and congregation.
Infant class rise.

Teacher.—Why do we make Christmas an occasion of joy?
Class in concert: Because on that day Christ, the Son of God, was born in Bethlehem of Judea.

Teacher.—Why did He come upon earth?
Class in concert: "For the Son of Man is come to save that which was lost" (Matt. 18: 11).

Teacher.—In His life what do we find?
Class in concert: A Perfect Example.

Teacher.—Mention two attributes of His character.
Scholar No. 1.—Gentleness.

2.—Tenderness.
3.—And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them."

4.—"But when Jesus saw it, He was much displeased, and said unto them, 'Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.'"

5.—"And He took them up in His arms, put His hands upon them, and blessed them" (Mark 10: 13, 14, 16).

6.—"He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom" (Isa. 40: 11, f. c.).

Teacher recites "The Mountain Sheep."

After our child's untrodden breath
Up to the Father took its way,
And in our home the shade of death,
Like a long twilight, hanging lay,
And friends came round with us to weep
Her little soul's swift move,
This story of the Alpine sheep
Was told to us by one we love.

They, in the valley's sheltering care,
Soon crop the meadow's tender prime,
And when the snow grows brown and bare,
The shepherd strives to make them climb
To shy shelves of pasture green
That hang along the mountain side,
Where grass and flowers together lean,
And down their misty sunbeams slide.

But naught can tempt the timid things
That sleep and rattle past to try,
Though sweet the shepherd calls and sings,
And scented below the pastures lie,
Till in His arms' tender hands He takes,
Along the dizzy verge to go;
Then, heedless of the rifts and breaks,
They follow on o'er rock and snow.

And in those pastures lifted fair,
More dewy soft than lowland meads,
The shepherd drops his tender care,
And sheep and lambs together feed,
His faithful flock, his faithful care,
His faithful flock, his faithful care,
His faithful flock, his faithful care,
His faithful flock, his faithful care.

A blissful vision through the night
Would all my happy senses sway,
The Good Shepherd on the height
Or climbing up the rocky way,
Holding our little lamb asleep,
While, like the murmur of the sea,
Sounded that voice along the way,
Saying, "Arise, and follow Me."

Hang on the tree the words Gentleness and Tenderness.

Music: Methodist Hymnal, Hymn 872. One stanza.

Superintendent.—"He that followeth Me, walketh not in darkness, saith the Lord." These are the words of Christ, by which we are taught to imitate His life which was pure and simple, without spot or blemish. "Who did no sin, neither was guile found in His mouth" (1 Pet. 2: 22). "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11: 3).

Scholar.—"Simplicity ought to be in our intentions; purity in our affections. Simplicity doth tend towards God; purity doth apprehend and taste Him."

Hang on the tree the words Purity and Simplicity.

Music: Gospel Hymns No. 2, No. 39. "Whiter than Snow."

Scholar.—We find the Saviour to be meek and lowly of heart. "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls" (Matt. 11: 30).

Scholar.—"God protecteth the meek and delivereth them; the meek He loveth and comforteth; unto them He giveth great grace."

Scholar.—His Patience. "He was oppressed and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth" (Isaiah 53: 7). "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (1 Peter, 2: 23).

Hang on the tree the words Meekness and Patience.

Choir chant. "He is despised and rejected of men" (Methodist Hymnal, 436).

Scholar.—"Endeavor to be patient in bearing with the defects and infirmities of others, of what sort soever they be; for that thyself also has many failings which must be borne by others."

Scholar.—Has Humility. "Let this mind be in you, which was also in

Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2: 5-8).

Scholar.—"I became of all men the most humble and abject, that thou mightest overcome thy pride with My humility."

Minister.—His Obedience and Diligence. "Jesus saith unto them, 'My meat is to do the will of Him that sent Me, and to finish His work'" (John 4: 34). "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work" (John 9: 4). "According to our work shall be the success of our spiritual life, and obedience is necessary to him that will profit much."

Music: Gospel Hymns No. 2, No. 12. "To the Work." 1st stanza.

RECITATION.
"Go work in My vineyard,
I claim thee for Mine,
I bought thee with blood—
Thou, and all that is thine;
Thy time, and thy talents,
Thy loftiest powers,
Thy warmest affections,
Thy sunniest hours,
I willingly yielded
My kingdom for thee,
Left the songs of archangels
To hang on the tree;
In pain and temptation,
In anguish and shame
I paid thy full price,
And my purchase I claim."

Music: "To the Work." 2d stanza.

"Go work in My vineyard,
There's plenty to do,
The harvest is great,
But the laborers are few;
There is ploughing and sowing,
And gathering the fruits;
There is weeding and fencing,
And clearing of roots;
There are taxes to take,
And wolves to destroy,
All ages and ranks
I can fully employ.
There are sheep to be tended,
And lambs to be fed;
The lost must be gathered,
The weary ones led."

Music: "To the Work." 3d stanza.

Hang on the tree the words Humility, Obedience, and Diligence.

Five scholars rise.

1.—His Forgiveness. "Then came Peter to Him and said, 'Lord, how oft shall my brother sin against me, and I forgive him? till seven times?' Jesus saith unto him, 'I say not unto thee, until seven times; but until seventy times seven'" (Matt. 18: 21-22).

2.—And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, "Father, forgive them; for they know not what they do" (Luke 23: 33, 34).

3.—"We must bear with one another, forgive one another, help, instruct, and admonish one another."

4.—His Mercy. "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2: 16).

5.—"As the Father hath dealt mercifully with you, so be ye merciful in your dealings one with another."

Hang on the tree the words Mercy and Forgiveness.

Music: Gospel Hymns No. 2, No. 87. One stanza.

Scholar.—His Self-denial. "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20: 28). "If thou wilt be My disciple deny thyself utterly."

Scholar.—His Faithfulness. "But the Lord is faithful, who shall establish you, and keep you from evil" (2 Thess. 3: 3). "Faithful is He that calleth you, who also will do it" (2 Thess. 3: 24). "Labor to please thy Creator, and to be faithful unto Him, that so thou mayest be able to attain unto true blessedness."

Scholar.—His Goodness. "I am the good Shepherd; the good Shepherd giveth His life for the sheep. My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10: 11, 27-29).

Hang on the tree the words Self-denial, Faithfulness, Goodness.

Music: Methodist Hymnal, Hymn 434. 2d stanza.

Scholar.—"It is good to be great, but greater to be good, and the pleasure of doing good is the only one that never wears out."

Five scholars rise.

1.—His Prayerfulness and Submission. "And He came out, and went, as He was wont, to the mount of Olives; and His disciples also followed Him; and when He was at the place, He said unto them, 'Pray that ye enter not into temptation.'"

2.—"And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine, be done."

3.—"And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground."

4.—"And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow; and said unto them, 'Why sleep ye? Rise and pray, lest ye enter into temptation'" (Luke 22: 45, 46).

5.—"Wish always and pray, that the will of God may be wholly fulfilled in thee."

Hang on the tree the words Prayerfulness and Submission.

Music: Methodist Hymnal, Hymn 689. One stanza.

RECITATION.
"There is an eye that never sleeps,
Reneweth the wing of night;
There is an ear that never shuts,
When sinks the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.
That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is thronged on high.
But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the Hand which moves the world,
To bring salvation down."

Music: Gospel Hymns No. 2, No. 52. One stanza.

Scholar.—He is Long-suffering. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9). "Winning men from the paths of sin and unrighteousness to a belief in Christ, is an obligation resting upon every professed follower of Jesus."

Scholar.—His Compassion. "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9: 36). "As ye therefore have opportunity exercise sympathy for the sorrows of suffering humanity."

Scholar.—His Grace. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8: 9).

Scholar.—"He that desireth to keep the grace of God, let him be thankful for grace given and pray that it may ever abide in his own heart."

Music: Gospel Hymns No. 2, No. 23. One stanza.

Two scholars rise.

1.—His Love. "As the Father hath loved Me, so have I loved you; continue ye in My love. This is My commandment, that ye love one another, as I have loved you" (John 15: 9, 12). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3: 1, f. c.).

2.—"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "Hereby perceive we the love of God, because He laid down His life for us" (1 John, 3: 16, f. c.). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13).

Hang on the tree the words Long-suffering, Compassion, Grace, Love.

Music: Methodist Hymnal, Hymn 149. 3d and 4th stanzas.

Scholar.—"The noble love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect."

5.—"Wish always and pray, that the will of God may be wholly fulfilled in thee."

Hang on the tree the words Prayerfulness and Submission.

Music: Methodist Hymnal, Hymn 689. One stanza.

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That arm upholds the sky;
That ear is filled with angel songs;
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Music: Gospel Hymns No. 2, No. 23. One stanza.

Two scholars rise.

1.—His Love. "As the Father hath loved Me, so have I loved you; continue ye in My love. This is My commandment, that ye love one another, as I have loved you" (John 15: 9, 12). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3: 1, f. c.).

2.—"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "Hereby perceive we the love of God, because He laid down His life for us" (1 John, 3: 16, f. c.). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13).

Hang on the tree the words Long-suffering, Compassion, Grace, Love.

Music: Methodist Hymnal, Hymn 149. 3d and 4th stanzas.

Scholar.—"The noble love of Jesus impels a man to do great things, and stirs him up to be always longing for what is more perfect."

5.—"Wish always and pray, that the will of God may be wholly fulfilled in thee."

Hang on the tree the words Prayerfulness and Submission.

Music: Methodist Hymnal, Hymn 689. One stanza.

RECITATION.
"There is an eye that never sleeps,
Reneweth the wing of night;
There is an ear that never shuts,
When sinks the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.
That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is thronged on high.
But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the Hand which moves the world,
To bring salvation down."

Music: Gospel Hymns No. 2, No. 52. One stanza.

Scholar.—He is Long-suffering. "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9). "Winning men from the paths of sin and unrighteousness to a belief in Christ, is an obligation resting upon every professed follower of Jesus."

Scholar.—His Compassion. "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9: 36). "As ye therefore have opportunity exercise sympathy for the sorrows of suffering humanity."

Scholar.—His Grace. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8: 9).

Scholar.—"He that desireth to keep the grace of God, let him be thankful for grace given and pray that it may ever abide in his own heart."

Music: Gospel Hymns No. 2, No. 23. One stanza.

Two scholars rise.

1.—His Love. "As the Father hath loved Me, so have I loved you; continue ye in My love. This is My commandment, that ye love one another, as I have loved you" (John 15: 9, 12). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3: 1, f. c.).

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Hang on the tree the words Long-suffering, Compassion, Grace, Love.

MEMORIAL ADDRESS

At the Funeral of Rev. Gershom F. Cox in Salem, Nov. 18, 1879.

BY REV. DANIEL STEELE, D. D.

In the last decade of the last century, that firm of the Gospel which is called Methodism was slowly feeling its way eastward and northward from New York City and Maryland, entering New England in the person of the apostolic Jesse Lee. A young man from Somers, Conn., filled with the Holy Spirit and abid with zeal for the spread of the conscious salvation which he had found so precious in his own joyful experience, in 1799 plunged into the floods of Maine like John the Baptist, reaching, as he went, "Repent, for the kingdom of heaven is at hand!" He came to the small village of Hallowell, preached, and, as no one invited this youthful evangelist to share the hospitality of his home, he went to the hotel lodging. Again he came and preached and retired to the inn chilled with the coldness of his reception. He left no appointment for another meeting, and was thinking that possibly this was not a congenial soil for Methodism, when a man came to him and asked why he had not appointed another meeting. The discouraged itinerant told him that he had thought that he people did not appreciate his message, since they had shown so great a lack of hospitality to the messenger. The man assured him that this was a mistaken inference; that the message was prized by some, and encouraged him to leave another appointment. At this or a subsequent meeting the same man came up to the preacher, bearing in his arms two infant children for baptism. "Name these children," said the preacher. "Gershom Flag and Melville Beveridge," was the response of the father; and then and there was performed the first ritualistic act of Methodism in Maine, then and there was performed the first ritualistic act of Methodism in Maine, then and there was performed the first ritualistic act of Methodism in Maine.

"From Niger's dubious billow,
Where rests on death's cold pillow
The tenant of the grave,
There comes a voice of weeping,
Like low-toned lutes at night,
In plaintive echoes sweeping
Up Meadsdale's height.

"The palm-tree o'er his waving,
The grass above his head,
The stream his clay couch leaving,
All, all proclaim him dead.
Dead, but alive in glory,
A conqueror at rest,
Enshrouded in sacred story
And crowned among the blest.

"A martyr's grave encloses
His weary frame at last,
Perfumed with heaven's sweet roses
On his dear bosom cast;
And Africa's sons deploring
Their champion laid low,
Like many waters roaring,
Unbosom all their woe.

"The Moon's lone chain of mountains,
The plain where Carthage stood,
Jugurtha's ancient fountains,
And Teemba's palmy wood,
Are wild with notes of anguish,
Above their sainted friend,
To whom there comes no morrow,
But glory without end."

Gershom was left behind forty-six years to toil, suffer and die in the same cause, just at the dawn of the holy Sabbath, Nov. 16, 1879, one week after he had completed his fourscore years. It remains to outline his history after his brother's death. His money gained by successful merchandizing went at a stroke, rough endorsing the note of a friend. With singleness of purpose he threw himself into the work of the itinerant ministry, and achieved great success. According to the retrospective register of the New England Conference, he was assigned to the following fields of labor: York, 1830; Brunswick, 31-32; Brunswick and Saccarappa, 33; Agent of Maine Wesleyan Seminary, 34; New York City, Vestry and Mulberry St. circuit, 35; superintendent, 36-38; Portland district, 39-41; Orrington, 42; Saco, 43-44; Saccarappa, 45; Portland city mission, 46-47; Bath, 48; Westfield, 49-50; Lowell, St. Paul's, 51-52; Hanover St., Boston, 53-54; Dorchester, First Church, 55; Chelsea, Mt. Beltingham, 56-57; Heddin Church, Boston, 58; superintending, 59; Boston, Bennington St., 60-61; Salem, Lafayette St., 62-63; superintending, 64-79. He was superintending he had charge at Jamaica Plain. In several of these places he witnessed glorious revivals, and many were added to the Lord—many who have gone before him to receive him into everlasting habitations, and some who still linger on earth to drop on his bier tears of gratitude for his ministry. One of these, coming from Maine a few weeks since, inquired out his residence, and called on him whom he had not seen for forty years. When told that she could have little or no conversation with him, she replied that it was her birthday, and she should deem it a sufficient birthday pleasure to be permitted to look once more upon the face of him who had pointed her to the Lamb of God who taketh away the sin of the world.

[The portrait of his character will be given next week.]

OF SUCH IS THE KINGDOM.

DIED, Nov. 30, at the Grove Street (Chelsea) M. E. parsonage, May, only daughter of Rev. E. W. and M. H. Virgin.

Baby May has fallen asleep. The lullabies of earth were so unlike the angels' songs that she listened to the soft, low music, and Jesus held out His arms and said, "Suffer the little ones to come to Me." She stayed with us long enough to be counted in that "last great day" among the "redeemed"—one of those for whom Christ died. A brief time it was, and yet how we loved the little one; but Jesus loved her more. Here we heard her voice only when it expressed a want; there it sings of fullness of joy. Here many times she would have found joy and sunshine and peace; but earth is earth, after all, and all its happiness fades, and there is night as well as day, and darkness comes, and clouds.

She closed her eyes in the early morning of life to open them upon a morning without a cloud and a day

